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Espinosa, Aurelio Macedonio  
...The Spanish language in  
New Mexico and southern Colo-  
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# HISTORICAL SOCIETY

OF

## NEW MEXICO

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### No. 16

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## THE SPANISH LANGUAGE

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AND

## SOUTHERN COLORADO

BY

AURELIO M. ESPINOSA, PH. D.,

Assistant Professor of Spanish,

At the Leland Stanford Junior University.

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MAY, 1911

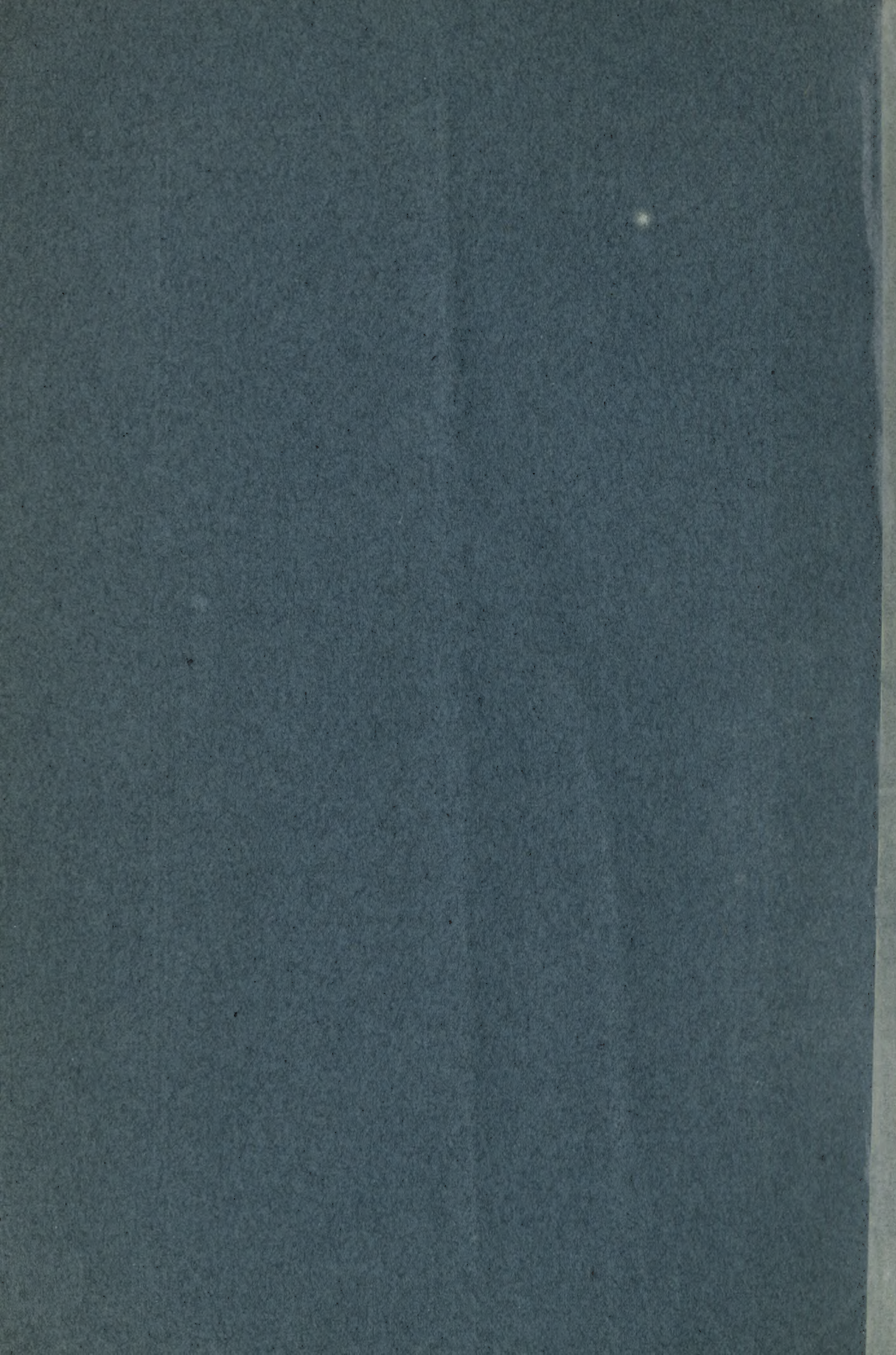
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*To Dr. M. A. Beecham*  
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- No. 15.—1910—Catalogue of Books in the Library of the Society, relating to New Mexico and the Southwest (English.)
- No. 16.—1911—"The Spanish Language in New Mexico and Southern Colorado," by Aurelio M. Espinosa, Ph. D.



## PREFACE.

This article has been written at the request of many of my New Mexico friends and at the request and personal desire of the president of the New Mexico Historical Society, for a popular presentation of the subject, the Spanish language in New Mexico and Colorado. I have attempted, therefore, to avoid all philological discussion, and endeavored to treat the matter not from the view point of the specialist. The points which I hope I have made clear, are the following:

1st. The Spanish language as spoken to-day by nearly one quarter of a million people in New Mexico and Colorado, is not a vulgar dialect, as many misinformed persons believe, but a rich archaic Spanish dialect, largely Castilian in source.

2nd. The indigenous Indian elements are unimportant, and only the Nahuatl of Mexico has exercised an important influence, being the language of a semi-civilized nation.

3rd. The influence of the English language on the Spanish of the entire South-west is one of the greatest importance, and of the most intense interest to the philologists and ethnologists.

4th. The Spanish language in New Mexico and in the entire South-west has had a great influence on the English vernacular of these regions, and its study is of the greatest importance.

5th. The State school of laws of the South-west, should make the study of Spanish possible in the public schools, for the benefit of the Spanish speaking children of these regions, who have no opportunity

to learn to read their native tongue. To learn English no one has to forget Spanish or any other language.

6th. The scientific and compresive study New Mexican Spanish folklore should be encouraged in every legitimate way by the learned Societies and educational Institutions of New Mexico.

Stanford University, California, April, 1911.



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## I.

### THE SOURCES.

§ 1. After the fall of the Roman Empire in the fifth century of our era, Latin continued to be the spoken language of a number of its peoples. This Latin was not the classic language of Cicero and Virgil, but popular Latin, as old as classic Latin and different from it in many respects. This popular Latin was the principal source of the neo-Latin tongues which were gradually developed in the different regions of the old Roman Empire. In the end, the popular Latin lost its individual existence, leaving, however, its descendants, the Romance languages.

The Spanish language must have been an independent tongue by the 8th century of our era, though we have no written specimens, dating earlier than the 10th century. The oldest Spanish documents of the 11th and 12th centuries, show us a language completely divorced from the Latin with an independent and national importance. The Spanish language is a Latin language, notwithstanding the Germanic and Arabic elements which entered long after its Latin foundations had been firmly established.

This old Spanish language which we see in its written form in the "*Misterio de los Reyes Magos*,"<sup>1</sup> and in "*El Cantar de Mio Cid*,"<sup>2</sup> was perfected in the XIVth

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<sup>1</sup> A 12th century composition; Ed. of R. Menéndez Pidal Madrid, 1900.

<sup>2</sup> Ordinarily known as the Poem of the Cid. The first important literary poetic composition in the Spanish language, ~~guage~~, dating from the ~~X~~<sup>11</sup>th century, according to R. Menéndez Pidal; Ed. Madrid, 1900.

and XVth centuries, and its majesty and literary glory reached their culmination with the *Don Quixote* of Cervantes<sup>3</sup> and the famous dramatists of the 17th century, Lope de Vega and Calderón.<sup>4</sup>

§ 2. This Spanish language of the XVIth and XVIIth centuries, made glorious by such names as those of Cervantes, Lope de Vega and Calderón, was precisely the language which the Spanish Conquistadores carried to America. They carried it to Mexico in the XVIth century, and from there to New Mexico in the XVIIth century. Juan de Oñate made the first permanent settlement in New Mexico as early as 1598, but the Indian revolution of ~~1860~~ 1680 drove all the Spaniards out of the new province and a new settlement was not effected until 1693 when Diego De Vargas re-entered with new and old colonies.

The Sources of the Spanish of New Mexico and southern Colorado are to be found, then, in the Castilian Spanish of the XVIth century, together with other Spanish dialects of less importance, the Andalusian, the Galician and the western Spanish-Portuguese dialects. The first inhabitants of New Mexico represented these many dialects, and furthermore, the dialects were probably, all represented in different chronological stages; Spanish settlers came to New Mexico as early as 1598, but the immigration continued until the middle of the XVIIIth century. During all that time, however, the Castilian was the

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<sup>3</sup> Miguel de Cervantes Saavedra (1547-1616). The first part of *Don Quixote* appeared at Alcalá de Henares in 1605.

<sup>4</sup> Lope de Vega Carpio (1562-1635); the most prolific dramatist known.

Pedro Calderón de la Barca (1600-1681).



language of the court and the all-important dialect which all spoke.<sup>1</sup>

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<sup>1</sup> See my Studies on New Mexican Spanish, I, §§ 2, 3, 6. (Published in *Revue de Dialectologie Romane*, Nos. 2, 3, 1909: Halle, Germany, and in *Bulletin of the University of New Mexico*, Language Series Vol. I, No. 2, 1910.)

## II. DISTINGUISHING CHARACTERISTICS.

§ 3. For more than three hundred years, New Mexican Spanish has had an isolated and independent existence; completely divorced from any contact with the Spanish of Spain or Mexico. Other than the Nahuatl elements introduced from Mexico and the modern English influence, of which we shall speak later, no influence whatever has come to disturb the slow development of this original Castilian treasure, which wonderfully conservative, and deprived of the literary culture which enriches a language, remains to-day as it was brought here in the XVIIth. century, a Spanish linguistic monument, which no influence or power can ever destroy.

The Spanish language is extremely conservative. It is not too much to say, that the French language reached a period of development, already in the XIIth. century, which the Spanish dialects have not yet reached. The New Mexican Spanish, perhaps the most isolated daughter of the Spanish language of the Golden Age has been so conservative, that a good part of its vocabulary and of its grammar, including phonology, has changed but little since the XVIth. and XVIIth. centuries. The changes, of course, are numerous. No language, however conservative, can stand still, and phonetic change in linguistic science is to be expected, just as growth or decay in the biological sciences.

§ 4. The first and most important character of the Spanish language of New Mexico and southern Colorado, is, therefore, its archaism. I believe there is no



modern Spanish dialect, either in Spain or America, that can surpass the New Mexican in archaic words and expressions, constructions and sounds. The reasons for this, are evident, when one considers the long period of isolation and lack of literary culture. The Spanish of Castile has undoubtedly undergone more change, than the New Mexican, since the XVIth. century, owing to the ever increasing influence of the literary language, and neighboring dialects, which though unimportant, have never yielded to the Castilian. Though, the author believes, that New Mexican Spanish, is as archaic, or rather, preserves as many archaisms as any other Spanish dialects known, it is also to be noted that the Spanish-American dialects all preserve many archaisms in common, and for that matter many of the dialects of Spain have their share in the phenomenon in question. To state categorically, which are purely New Mexican archaisms is no easy matter, but some seem fairly certain. This article is not a comparative philological treatise, (a matter treated in detail in my *Studies in New Mexican Spanish*) hence no comparisons with the other dialects are made. Among the common New Mexican archaisms are: (a) *ansi, ansina, asina, naidien, agora, traidrá, lamber, invierno, pos, onque, dende, trujo, mesmo, anque, ay, conmigo, vide, (vi), cuasi (casi), escuro, vía (veta), adrede, endenantes, sospirar* (b) *quese (que es de)* Some of these are Pan-American. The sound given to *ll* (ie, a *y* sound) and to *z* or *c* before *e* or *i* (ie, as *s*) is also Pan-American, but not archaic.

§ 6. As to the all important distinguishing characteristics which are peculiarly New Mexican, we might mention the following:

**(I) Phonetic Changes.**

(a) The complete fall of intervocalic *ll*, in some districts, as in the San Luis Valley (Southern Colorado), and its fall in certain positions in the rest of the New Mexican Spanish territory. Examples: *Cabello-cabeo*, *silla-sía*, *ellos-eos*.<sup>1</sup>

(b) The change of Spanish *s* (from whatever source) to a sound like the English *h*. This is widespread among the rural uneducated classess. Examples: *Nosotros-nohotros*, *los libros-loh libros*, *casa-caha*.<sup>5</sup>

(c) The change of the Spanish ending *ado* to *au* general.<sup>3</sup> Examples: *soldau* (*soldado*), *comprau* (*comprado*).

(d) The change of final posttonic *e* to *i* after certain palatal groups. Examples: *Sueñe-sueñi*, *noche-nochi*, *calle-cayi*.<sup>4</sup>

(e) The complete fall of nasal consonantes leaving nasal vowels.<sup>5</sup>

<sup>1</sup> Studies in New Mexican Spanish, § 158.

<sup>2</sup> Ibid § 153.

<sup>3</sup> Ibid § 180 (2).

<sup>4</sup> Ibid § 47.

<sup>5</sup> Ibid § 20.

**II. Morphological Changes.**

Among the morphological changes are:

(a) *nos* (pronoun)—*los*.<sup>1</sup>

(b) The change of accent in the first person plural of the subjunctive, and of *m* to *n* in the same form: Examples: *vayamos—váyanos*, *¡compremos—cómprendos*, etc.<sup>2</sup>

(c) Indicative forms made like imperative forms, in certain verb forms.<sup>3</sup>

<sup>1</sup> Studies in New Mexican Spanish. I. § 128.

<sup>2</sup> Ibid §§ 10, 142.

<sup>3</sup> Ibid § 208.



(d) The change of *a* to *o* and *o* to *e* by analogy.<sup>4</sup>

(e) Several juxtaposed words, resulting in a new formation, such as: *algotro* (algun otro), *nuay* (no hay), *estiotro* (este otro), *cunos* (con unos), *pel* (para ellos), *quisque* (que es que), *diay* (de alli), etc.<sup>5</sup>

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<sup>4</sup> Ibid §§ 42, 48.

<sup>5</sup> Studies in New Mexican Spanish, Part II, Morphology, will appear soon in the *Révue de Dialectologie Romane*.

### III.

#### THE NAHUATL AND OTHER INDIGENOUS ELEMENTS.<sup>1</sup>

<sup>1</sup> A careful preliminary work on the change found in the Nahuatl Elements in Spanish, may be seen in Marden's "*The Phonology of the Spanish Dialect of Mexico City*," (Baltimore, 1896).

§ 6. The Nahuatl or Nauatl language was the most important language which the Spnsiards encountered in Nexico. It was the language of a semi-civilized Aztec nation, and its influence in the Spanish language of Mexico was very pronounced. The Nanuatl words found in New Mexico and Southern Colorado, are words brought from Mexico in the XVIIth century, precisely at the same time when the Spanish colonists were entering slowly into New Mexico by way of Mexico. Perhaps not more than one hundred Nahuatl words, all told, are used in New Mexican Spanish.<sup>2</sup> In Mexico they have, on the whole, remained unchanged since that time, even in cases where in New Mexico they have later undergone other phonetic developments, Examples of this last phenomen are:

(1) Nahuatl *x* (pronounced *sh* as old Spanish *x*) became modern Mexico Spanish *j* (as English *h*), just as old Spahish *x* (*sh*) became *j* both in Spain and America; but in New Mexican Spanish the old Nahuatl *sh* sound has remained.<sup>3</sup> Examples:

Nahuatl *xaxal* New Mex. Sp. *shashal*, Mexico Spanish *jajal*.

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<sup>2</sup> Studies in New Mexican Spanish, § 164.

<sup>3</sup> In Southern New Mexico, it is also pronouced *j*, probably through Mexican influence (Studies in New Mexican Spanish, § 165).



Nahuatl *xoxo* New Mex. Sp. *shosho*, Mexico Spanish *jojo*.

Nahuatl *xocoqme* New Mex. Sp. *shocoque*, Mexico Spanish *jocoque*.

(2) Nahuatl *tl* became in Mexican Spanish, *ke* or *t* or remained, but in New Mexican Spanish *t*, always. Examples:

Nauatl *tlapechtli*, N. Mex., Sp., *tapeiste*, Mexican Sp., *tapeskle*.

Nahuatl *tlemulli*, N. Mex. Sp., *temole*, Mexican Sp., *tlemole* or *klemole*.

§ 7. As to the indigenous elements, that is, elements introduced from the New Mexico Indians and surrounding tribes, including all together, the Pueblo Indians of the Rio Grande, the Utes and Navahoes of the mountains, and wandering Comanches, it is certain that no important linguistic traces are to be found. Their influence was little felt, linguistically speaking, and perhaps not more than a score of words have found their way into the Spanish language of New Mexico, from all these Indian races mentioned.<sup>1</sup>

The writer is not familiar with the New Mexico Indian languages and cannot vouch for the origin of some apparently Indian words. In my New Mexican Vocabularies and Studies, I have only noted some twenty words for which I could find neither Spanish nor Nahuatl source. Of these, the following seem to be of native Indian origin:

1 *Batacán* (bean), Pueblo Indians of the North?

2 *Cambalachi* (trade, market, business affair), Comanche.

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<sup>1</sup> I do not include, here, the native names of plants and animals. This would increase the number by at least two score.

3 *Canaté* (idea, caprice) Pueblo Indians of the North?

4 *Chachiquíte* (turquoise), Pueblo Indians.

5 *Macucha*, (coward, awkward), Pueblo Indian?

6 *Maruca*, (wife, woman) Navahoe.

7 *Naca* or *Nacayé*, (Spaniard, stranger), Pueblo Indians of the North.

8 *Techi*, (friend, pal), Pueblo Indians.

9 *Tegua*, (moccasin), Pueblo Indians of the North.

10 *Tuta*, (no, not at all), Ute.

11 *Yugue*, (grease, dirt), Apache, or Ute?



#### IV.

#### THE ENGLISH INFLUENCE.

§ 8. In the year 1846 New Mexico was occupied by the American Army under Kearney and in 1848 by the treaty of Guadalupe Hidalgo, it became a part of the United States of North America. For some sixty years, therefore, the Spanish speaking inhabitants of New Mexico have been in continuous, direct and necessary, contact with English speaking people. The influence of the English language on the Spanish has been great, considering the short time, some three hundred words, including verbs, nouns, adjectives and other parts of speech, having already become a fixed part of the New Mexican Spanish vocabulary. The study of these words constitutes some of the most interesting phenomena of linguistic changes and speech mixture. A preliminary study of the phonetic changes in the New Mexican Spanish words of English origin is found in the author's *Studies in New Mexican Spanish*,<sup>1</sup> and a detailed study is now in preparation. Here I shall merely give word lists to show the tremendous influence of the English on the Spanish language in our territory. Though it will be at once seen that many words are those for which there were no Spanish equivalents, known in New Mexico, others are additions to the linguistic field. All told, there are in current use among the uneducated classes of New Mexico and Southern Colorado, some three hundred words of English origin.<sup>2</sup>

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<sup>1</sup> §§ 215, 263

<sup>2</sup> This does not include many English words and phrases used by educated Spanish-Americans, which are straight unchanged English words and mingled in Spanish conversation. In the list above, I include only real hispanized *vocables*, when half of the people who use them are ignorant of their source.

§ 9. The greatest English influence is felt, of course, in the cities, where the English speaking people are more numerous, but a large part of the three hundred words found in the New Mexican vocabulary are known and used by people from the mountain and country districts, where English is spoken only by a few

The old people, i. e., those above say, sixty five years of age use little English in their speech, while the younger generation, or those between the ages of six and forty use the largest number of English borrowed words. Among school children, especially in larger cities and towns, and among those who work in the cities, as clerks, porters, laundry girls, etc., there is to be seen not only the greatest English influence, but even astonishing speech mixture, such as phrases half Spanish half English etc., and it is not at all rare to see Spanish-American people in the stores or streets, speaking Spanish and mingling here and there English words, which are not felt to be English.

This speech mixture is not confined to the uneducated and lower classes, but pervades the whole speech of the Spanish-Americans in New Mexico, Colorado, Texas, Arizona and California. The author is familiar, however, only with the conditions in New Mexico and Colorado. Here, one may often go to an evening party where both Spanish and English are spoken, in spite of the fact that only Spanish speaking persons attend. Modern conditions in society have demanded that the New Mexicans learn and use English words and phrases. At such gatherings one hears such expressions as "*jugvr al high five*," "*Ese es tu widow*" (at cards), "*Ahi viene tu fellow*," "*Que ice cream tan fine*," "*Dame candy*,"



"Thank you *Señorita*," "You bet *sí*," "Well *vámonos*," "Hello, *Compadre*," "*Aquí van los refreshments*", etc., etc. The autor himself is not free from such speech mixtures. Among the higher educated classes of the cities, it is not at all rare to find young school children who speak more English than Spanish, and in some cases children who ignore Spanish altogether, though their parents may speak it. They learn English at school an with their associates and converse often with their parents in English while the parents reply in Spanish, and they understand each other perfectly.

§. 10. The number of people who speak only Spanish, among the Spanish-speaking inhabitants of New Mexico and southern Colorado, is by no means small. The total Spanish-speaking population of these regions I estimated in my *Studies in New Mexican Spanish*, at about, 250,000, of which some 50,000 are found in Colorado.<sup>1</sup> I cannot say definitely what proportion of these, speak only Spanish. A large number of the people are not at all familiar with the English language, especially in the remote country districts. If I were to make a guess, I would say that of the total 250,000 some 80,000, or one third of the entire Spanish-speaking population do not speak the English language, though some of these may understand a few words of English. About two thirds, then, of the Spanish inhabitants of the regions in question speak English and understand it, while one third speak only Spanish, and understands a little English and about one out of every five persons is totally ignorant of the English language. There are, of

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<sup>1</sup> Introduction, page 1. The Santa Fe New Mexican (Oct. 1909), believes I overestimated the population in question by about 50,000. No statistics are available.

course, great differences, if one distinguishes social classes, the cities, country districts, etc. In the cities and towns perhaps ninety percent of the New Mexicans speak English, while the figures may be easily reversed in the remote districts etc. It is also to be noted, that in Southern Colorado the percentage of English speaking Spanish-Americans is larger than in New Mexico. With this observation must also be mentioned a curious fact. Throughout the Spanish speaking regions of the United States, there has always been a persistent effort to teach these inhabitants the English language. Generally speaking, and from the point of view of the schools the effort has been successful, and fortunately. I am not familiar with the school-laws of the States and Territories of the South-west, other than those of New Mexico and Colorado, In Colorado, since long ago, the law of the State requires that in the school-districts where the majority of the children are of Spanish parents, the teacher must know both Spanish and English and may teach them to read in Spanish, in addition to the other school branches. And these people speak more and better English than in New Mexico, where no such law exists, and where, in fact, there is great animosity on the part of the school authorities, lest the Spanish speaking children learn to read Spanish. It has always seemed to me a very foolish argument, to insist, that to learn English, the children must forget Spanish. The learning of English is a sure fact. All are learning it and very quickly. But there is one danger, namely, that unless the school-laws

provide for their Spanish instruction, they will forget their beautiful native tongue.<sup>1</sup>

§ 11. We shall not enter here into a philological treatment of the phonetic changes in words of English origin, current in New Mexico. Those desiring to study these phenomena will consult the author's preliminary study in the work already mentioned. We shall only give examples, to illustrate the English influence.

(a) Verbs directly borrowed from the English, to which is attached the Spanish infinitive ending:

<i>baquiar</i>	from	English	(to)	back	plus	-iar.
<i>bosiar</i>	"	"	"	boss	"	"
<i>craquiar</i>	"	"	"	crack	"	"
<i>chachar</i>	"	"	"	charge	"	-ar
<i>deschachar</i>	"	"	"	discharge	"	"
<i>fuliar</i>	"	"	"	fool	"	-iar.
<i>lonchar</i>	"	"	"	lunch	"	-ar.
<i>puliar</i>	"	"	"	pull	"	-iar.
<i>pushar</i>	"	"	"	push	"	"
<i>riliar</i>	"	"	"	drill	"	"
<i>roseliar</i>	"	"	"	rustle	"	"
<i>shainiar</i>	"	"	"	shine	"	"
<i>trampiar</i>	"	"	"	tramp	"	"
<i>tritiar</i>	"	"	"	treat	"	"

Nearly all verbs are of the first conjugation.

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<sup>1</sup> I have attempted to answer in §§ 9, 10 many questions touching the problems of speech mixture in New Mexico, propounded to me in a recent letter by Professor Rudolph Lenz of Santiago de Chili.

For the culture value of Spanish, see the excellent article of Professor Hills of Colorado College. "A Plea for more Spanish in the Schools of Colorado." Colorado College Studies Vol. XII. No. 17.



(b) Nouns directly borrowed from the English to which is attached a Spanish ending:

<i>jaquero</i>	from the English	hackman.
<i>pilero</i>	" " "	piler.
<i>chitiada</i>	" " "	cheating.
<i>suichero</i>	" " "	switchman.
<i>fuliador</i>	" " "	fooler.
<i>baquiador</i>	" " "	backer.
<i>cambasiador</i>	" " "	canvasser.
<i>puliada</i>	" " "	pulling.

(c) Nouns directly borrowed with regular phonetic development in *toto*:

<i>lonchi</i>	from the English	lunch.
<i>londre</i>	" " "	laundry.
<i>lote</i>	" " "	lot (land).
<i>otemil</i>	" " "	oat-meal.
<i>otomovil</i>	" " "	automobile.
<i>panqueque</i>	" " "	pancake.
<i>parna</i>	" " "	partner.
<i>pone</i>	" " "	poney.
<i>queque</i>	" " "	cake.
<i>quique</i>	" " "	kick.
<i>rigue</i>	" " "	rig.
<i>rinque</i>	" " "	drink (liquor).
<i>sete</i>	" " "	set.
<i>sute</i>	" " "	suit (clothes).
<i>tiquete</i>	" " "	ticket.

(d) Adjectives regularly and phonetically hispanized:

<i>broquis</i>	from the English	broke.
<i>crese</i>	" " "	crazy.
<i>esmarté</i>	" " "	smart.
<i>fone</i>	" " "	funny.
<i>jaitún</i> <sup>1</sup>	" " "	high-toned.

<i>ful</i>	"	"	"	fool.
<i>fain</i>	"	"	"	fine.
<i>ponque</i>	"	"	"	punk.

## (e) Interjections and oaths.

<i>albechu</i>	from the English I'll bet yon.		
<i>gurbai</i>	"	"	" Good bye.
<i>jaló</i>	"	"	" Hello.
<i>auchi</i>	"	"	" Ouch!
<i>shó</i>	"	"	" Pshaw!
<i>shoquis</i>	"	"	" Shucks!
<i>sanamagón</i>	"	"	" Son of a gun!
<i>gi-juis</i>	"	"	" Gee whis!

§ 12. The Spanish translations used for governmental, political, educational, industrial and household terminologies, furnish materials which are sufficient for a long and interesting study. Frequently, words as a rule Spanish, are combined in order to translate the English word or phrase in question, while at other times the English terminologies are translated literally, into a Spanish which is perfectly clear to the New Mexicans, but which in many cases would be well nigh unintelligible to our Spanish brothers in other Spanish countries. I have not yet made a definite and complete classification of these phenomena, and shall content myself, here, by giving a few of the most interesting. The local Spanish newspapers are full of such hispanized or Spanish translated English terms or phrases. Examples:

*abridor de jarros*, can opener.  
*alianza de los rancheros*, farmers' alliance.  
*carne de bote*, canned meat.  
*casa de corte*, court house.  
*cuerpo de educación*, board of education.

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<sup>1</sup> These adjectives are usually not inflected; jaitúnis.

- dipo de la unión*, union depot.  
*efectos secos*, dry goods.  
*enumerador del censo*, census enumerator.  
*escuela de reforma*, reform school.  
*esteque de pierna*, round steak.  
*frijoles de jarro*, canned beans.  
*frutas evaporadas*, evaporated fruits.  
*implementos de rancho*, ranch implements.  
*jamón de almuerzo*, break-fast bacon.  
*máquina de cortar sacate*, hay mower.  
*máquina de trillar*, threshing machine.  
*mayor de la ciudad*, city mayor.  
*medicina de patente*, patent medicine.  
*mesa de librería*, library table.  
*notario público*, notary public.  
*palita de los panqueques*, pancake paddle.  
*patio de maderas*, lumber yards.  
*policía montada*, mounted police.  
*queso de nata*, cream cheese.  
*reserva florestal*, forest reserve.  
*supervisor de florestas*, forest supervisor.  
*tíquete de paso repondo*, return ticket.  
*vendedor de tíquetes*, ticket seller.  
*viaje redondo*, round trip.



## V

### THE INFLUENCE OF SPANISH ON THE ENGLISH LANGUAGE.

§ 13. The study of the Spanish influence on the English language in New Mexico, or for that matter, in the whole South-west, where Spanish has been spoken for over three centuries, is one which yet remains to be done. A careful classification of the words, considering source, pronunciation and exact meaning would be a reward to any one who would undertake such a problem; and although the results would be of interest and importance, especially from the view of point of English scholars, it would not fail to throw light on points of Spanish historical grammar. Like the other chapters of our article, this chapter will not enter into a detailed treatment of the matter in question. I shall merely indicate in a general way the importance of this subject and illustrate by examples the character of the Spanish elements of the English language in New Mexico and southern Colorado. No doubt, a large number of the Spanish words and phrases used here are also current in the English of Texas,<sup>1</sup> Arizona and California, but as I have not made a careful study of the conditions in all these regions, I shall merely indicate those, or some of those used in New Mexico, without indicating source or different mean

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<sup>1</sup> A careful and interesting study of the Spanish words used in Texas, is one by, H. Tallichet, "*A Contribution towards a vocabulary of Spanish and Mexican words used in Texas.*" *Dialect Notes*, Parts IV, V and VI. About four hundred words are listed of which the author says, only some two hundred are now in current use.

ings if any, in other regions. I am of the opinion that New Mexico and Texas have been the great distributing centers of the large majority of the Spanish words used in the Spanish south-west, though of course, to indicate where first introduced, and when are problems, which though not impossible to solve, do not concern me here.

§ 14. The Spanish influence on the English speech in New Mexico and the whole southwest is far greater than one would first imagine. As for New Mexico and Colorado, there are some two hundred words in current use among those who have lived here for several years. This would not include, of course, people of our larger towns and cities, many of whom live among an English-speaking community with no contact whatever with Spanish-speaking people. One must also consider that a large number of Spanish words which were in current use in the pioneer days, i. e., 1850-1880, are rapidly disappearing on account of the passing away of older institutions, for example such words as *látigo* (strap), *shaps* or *shaparejos*, *alcalde*, *vaquero*, *lariat*, (rope), *bronco*, etc.

The Spanish phrases used currently by the English-speaking inhabitants, here, are also very numerous, and just as the New Mexicans will converse in Spanish and mingle here and there English words and phrases (see § 8), the English-speaking inhabitants may be often heard conversing in English and mingling here and there, Spanish words and phrases. I shall now give in alphabetical order lists (not complete) of Spanish words and phrases used in New Mexico and Southern Colorado.

(a) Spanish words current in the English vernacular of New Mexico and Southern Colorado, with their

meanings. Since we are concerned with the words only, we need not indicate, here, the exact pronunciation. In general they should be pronounced according to the Spanish rules of pronunciation.

*acequia, cequia*, irrigation ditch.

*odobe, dobe*, mud brick.

*amigo*, friend.

*arroyo*, creek (dry, as a rule).

*atole*, corn mush.

*baile*, ball dance.

*bronco*, wild horse.

*burro*; burro, donkey.

*caballero*, sir, gentleman.

*centavo*, cent.

*compadre*, friend, pal.

*conquistador*, conqueror, (Spanish).

*corral*, corral; fenced yard.

*chile*, chile.

*disciplina*, Penitentes' (flagellant's) whip.

*estufa*, (Pueblo Indian secret) council hall.

*fandango*, dance, ball.

*fiesta*, feast; celebration.

*frijoles*, beans.

*gallo-race*, roosterpulling race or game.

*hombre*, man.

*látigo*, saddle strap; cinch strap; halter strap.

*lareat(a)*, cowboys rope (rawhide).

*loco*, crazy; a little off.

*mañana*, to-morrow; some day.

*myordomo*, ditch overseer.

*mesa*, table-land.

*morada*, Council house of Penitentes.

*olla*, Indian jug or jar.

*padre*, priest.



*paisano*, countryman.  
*penitente*, flagellant brother.  
*peón*, peon; laborer.  
*peso*, dollar.  
*piñón*, pinion nut or pinion wood.  
*pinto*, spotted.  
*placita*, courtyard of Mexican house.  
*prêsto*, quick.  
*pueblo*, Indian village.  
*ranch*o, ranch; farm,  
*ranchero*, farmer; ranchman.  
*sarape*, Indian blanket.  
*señor*, sir; man.  
*señora*, madam; wife.  
*sombrero*, hat, big wide brimmed hat.  
*tamale*, chile, corn (and meat) sandwich.  
*tinaja*, Indian jar.  
*tombé*, Indian (base) drum.  
*tortilla*, tortilla (Mexican).  
*vaquero*, cowpuncher.  
*vega-grass*, meadow grass.

(b) Spanish phrases and one word expressions, current in the English vernacular of New Mexico and Southern Colorado, with meanings:

*Adios!* Good bye!  
*Buenos dias!* Good morning!  
*Buenas noches!* Good night; good evening!  
*carambas!* jingo!  
*como le va?* how are you?  
*cómo está?* how are you?  
*como estamos?* how are you?  
*con mucho gusto*, gladly.  
*mucho weno*, very good; alright.  
*no sabe*, I don't know; you don't know.

*no señor*, no, sir.

*no weno*, no good.

*no weno por nada*, no good at all.

*poco caliente*, a little warm.

*poco frío*, a little cold.

*sabe*, or *!sabe the burro?* do you understand? do you catch on?

*vamos* (pronounced also—*vamoose*) let us go; get out, go away.

*vamos the rancho*, let us or we, leave the ranch.

*weno!* (*bueno*) good; fine; alright!<sup>1</sup>

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<sup>1</sup> I am indebted to some of my students for help in gathering some of these expressions and words, and in particular to Miss Matilde Allen, of Cubero, New Mexico.

## VI.

### NEW MEXICAN SPANISH FOLKLORE.

§ 15. The Folklore study of Spanish-America is a field that is unlimited. In South America a good deal of research is now being done largely through the personal efforts of a few specialists such as Dr. Rudolph Lenz and Señor Vicuña Cifuentes, of Santiago de Chile.<sup>1</sup> In Mexico very little scientific work has been done, and in Texas, Arizona, Colorado and California, nothing that is of importance has been accomplished. The author of this article has been gathering in some of these regions both philological and folklore materials for some eight years, and the attempt is being made to carry on this research in a scientific way and in the light of modern philological progress. New Mexico on account of the fact that it is isolated, presents a unique problem in the folklore field of Spanish-America. The institutions of learning and learned societies of the territory should undertake the study of New Mexican Spanish, Archeology, History, Folklore and Linguistics on a large scale and encourage studies along these lines in every possible way.<sup>2</sup>

§ 16. I shall not publish the folk materials gathered in New Mexico for the last few years, until each one

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<sup>1</sup> Dr. Lenz has recently organized an enthusiastic Chileán Folklore Society, with "*La Revista de Folklore Chileno*" as its organ. (1909).

<sup>2</sup> The University of the Territory which by right ought to deem it its privilege to lend support to such studies has taken very little interest in Spanish. It is to be hoped that in the future, some wise president will institute a regular department of Spanish language, literature and folklore at the University.



of the parts has assumed large proportions. I shall indicate, here, however, the kind and amount of the materials gathered, especially for the benefit of those who in response to a circular letter, which I published a year ago, have contributed in such a generous manner to increase my store house of New Mexican Spanish folklore materials.<sup>1</sup> The materials gathered thus far, mentioning them in the order of provisional literary importance and stating the amount of material in each class I am classifying in the following manner:

I. Traditional Spanish ballads. Popular Spanish ballads composed in Spain previous to the XVIth century and preserved here by oral tradition. I have discovered thus far, eight in twenty-four versions. These are:

(1) *La dama y el pastor* or (*La Zagala*), four versions.

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<sup>1</sup> So valuable are the materials sent to me, many times, by my New Mexico friends, that I wish to thank beforehand, and express my gratitude to the persons who have aided me in the gathering of materials, and in particular, Mr. Eusebio Chacón, of Trinidad, Colo; Mr. Tito Maez, of Trinidad, Colo; Mr. Celso Espinosa, of Albuquerque, N. M; Mr. Francisco García, of Santa Fé, N. M; Mr. Cándido Ortiz, of Santa Fé, N. M; Mr. George Metzger, of Ranchos de Atrisco, N. M; Mr. Eduardo Espinosa, of Taos, N. M; Mr. J. M. C. Chavez, of Abiquiú, N. M; Miss Isabel Mordy, of Albuquerque, N. M; Mr. Jesús M. Espinosa, of Conejos, Colo; Mr. José A. Ribera, of Peña Blanca, N. M; Mr. Justiniano Atencio, of Nutrias, N. M; Mrs. Marianita Wagner, of Albuquerque, N. M; Miss Benjamina Gutiérrez, of Los Griegos, N. M; Mr. Teófilo Romero, of Barelás, N. M; Mr. Juan C. García, of Puerto de Luna, N. M; Mr. Crescencio Torres, of Del Norte Colo; Mr. Manuel Vigil, of Albuquerque, N. M; Mr. Victoriano Ulibarri, of Tierra Amarilla, N. M; Miss Maria Espinosa, of Albuquerque, N. M; Miss Rumaldita Chaves, of Sabinal, N. M; Miss Adelina Montoya, of Bernardo, N. M., and many more.

- (2) *La Esposa Infel* (assonance in—ó), two versions,
- (3) *La Delgadina*, six versions.
- (4) *La Esposa Infel* (assonance in—i), four versions.
- (5) *Gerineldo*, four versions.
- (6) *El Pastor Desgraciado*, one version.
- (7) *La Aparición*, three versions.
- (8) *Las Señas del Marido*, one version.

These popular ballads with others, which may be found, will be published in a separate book, entitled, "Romancerillo Nuevo-Mexicano," as a modest contribution to Don Ramón Menéndez Pidal and his wife Doña María Goyri de Mz. Pidal, who are to publish a "Romancero tradicional Español," or a complete ballad collection of the Spanish ballads old and modern of all the Spanish countries.

II. Modern ballads. These are many numerous and some of very literary merit. I shall probably publish only the best. Among those gathered thus far are the following:

- 1. Isabel Aranda, one version.
- 2. Luis Rodarte, one version.
- 3. Jesús Leal, one version.
- 4. Luisita, one version.
- 5. *Las mañanas de Belèn*, two versions.
- 6. Reyes Ruiz, two versions.
- (7) *Pachuca*, one version.
- (8) *Apolonio*, one version.
- (9) *Chaparita*, one version.
- (10) *Rumaldo*, one version.
- (11) *Ignacio Parras*, one version.
- (12) *David*, one version.
- (13) *Cruz Chavez*, one version.
- (14) *Don Fernando*, one version.

(15) Faustín Sanchez, one version.

(16) Monteros, two versions.

(17) Macario Romero, four versions.

The last one, "Macario Romero," of which I have four versions, I consider the jewel of the modern New Mexican popular ballads, so I shall, here, give one of the complete versions:

### **Corrido de Macario Romero.**

(Recited by Juanita Lucero, of Juan Tafoya. New Mex., 18 years of age, who learned it in the same place.

Dice Macario Romero, al capitán Villalplata:

"Concédame una licencia, par'ir á ver á mi chata."

Le responde Villalplata: "Macario ¿qué vas hacer?

Te van á quitar la vida, por una ingrata mujer."

Dice Macario Romero: parándose en los estribos:

"Si al cabo que me han hacer, si todos son mis amigos."

Y el capitán Villalplata: "Por mi licencia no vas;

Si lo llevas en capricho, en tu salud lo hallarás."

Dice Macario Romero, enfrentando á la garita:

"Me voy á ver á mi chata, pues nadie me lo quita."

Dice la niña Rosita: "Papá aquí viene Macario."

'Hijita, ¿en que lo conoces?' 'Lo conozco en el caballo.'

Dice el papá de Rosita: "Pues ¿que plan le formaremos?

"Le formaremos un baile; las armas le quitaremos."

Luego que llega Macario lo convidan á bailar,

Pero Romero muy vivo, no se quiso emborrachar.

Dice la niña Rosita: "Les jugaremos un trato.

Ensíllate dos caballos, ya estamos perdiendo el rato.

Dice el papá de Rosita: "Macario hombre, hazme un favor;

No te la lleves orita, que sea en otra ocasión."

Dice Macario Romero: "Hombre el favor selo hiciera;



Si no me la llevo orita, toda esta gente se riera.”  
 Le dice el papá á Rosita: ‘Ya que mal lo has pensado’  
 ¿Que esperanzas te mantienen, d’irte con un des-  
 graciado?”

Dice la niña Rosita: “No le diga desgraciado;  
 Porque el no tiene la culpa, yo soy quien lo he ena-  
 morado.”

Al llegar á l’agua grande, iban muy entrenidos;  
 Cuando menos acordaron, les dieron el primer tiro.  
 Dice Macario Romero: “¿Porqué ora no entran  
 marchando?”

Que estoy impuesto á matar, las aguilas volando.”

Dice la niña Rosita: “Tú tírales à matalos,  
 Tú tírales á matalos, yo te cuido las espaldas.”

Dice Macario Romero: “Rosita querida mía,  
 Quiero morir en tus brazos, y allí acabar mi vida.”

Dice la niña Rosita: “Romero, querido mío,  
 Para morir en mis brazos, todo esto se ha cumplido.”

Dice la niña Rosita: “Ora si quedaron bien,  
 Ya mataron á Macario, pues mátenmeá mi también.”  
 Sale la niña Rosita, en busca de una pistola.

‘Ora lo verán cobardes, como ora les hago bola.”

III. Modern popular “*versos*.” By “*verso*” the New Mexicans mean, short octosyllabic verse strophes (as a rule 4, 6 or 8 verses or lines), with assonance of the even verses only (Romance). They are sung at dances, social gatherings, or for mere competition among the composers. These have been for the most part composed in New Mexican soil, by persons, usually men, called “*puetas*,” or “*cantadores*,” and are a good index to the New Mexican Spanish character and sentiments. I have now in my possession a little over one thousand of these popular “*versos*.” Here are transcribed a few of them:

## 1.

Pintar tu bella hermosura  
Quisiera con un pincel,  
Pues eres una criatura  
Nacida del dios de Israel.

## 2.

Quisiera ser pajarito,  
Pero no de los azules,  
Para ir á ver á mi chata,  
Sábado, Domingo y Lunes.

## 3.

Ante noche fuí á tu casa,  
Tres golpes le dí al candau;  
No estas buena para amores,  
Tienes el sueño pesau.

## 4.

Mal haya la ropa negra,  
Y el sastre que la cortó;  
Mi negrita tiene luto  
Sin que me haya muerto yo.

## 5.

Ya la luna tiene cuernos  
Y el lucero l' acompaña,  
¡Ay que triste queda un hombre,  
Cuando una güera lo engaña!

## 6.

El clavel que tù me dites,  
El dia de la Acensión,  
No fué clavel sino clavo,  
Que clavó mi corazón.

## 7.

Dicen que lo negro es triste;  
Yo digo que no es verdad,  
Tú tienes los ojos negros,  
Y eres mi felicidad.

## 8.

Si quieres que yo te olvide,  
Pídele á Dios que muera;  
o/ Porque viv~~o~~ es imposible  
Olvidar á quien yo quiera.

IV. New Mexican Spanish riddles (*adivinanzas*). These are usually recited, not sung, but while sometimes metrical and sometimes not, assonance is usually present. I have collected 150 of them.

## (a) Metrical and assonanced:

En alto vive y en alto mora,  
Y en alto teje la tejedora.—La araña.  
Una vaca jósca<sup>1</sup> paso por el mar  
Pegando bramidos sin ser animal.—La nube.

## (b) Non-metrical though assonanced:

Rita, Rita, que en el monte grita,  
Y en su casa calladita.—El hacha.  
Una vieja con un diente,  
Recoge toda su gente.—La campana.

V. Pastorelas or Los Patores (New Mexican Nativity plays). I have two manuscripts.

VI. Aparición de Nuestra Señora de Guadalupe. New Mexican plays treating of the apparition of Our Lady of Guadalupe. I have one complete and one incomplete manuscript. The complete M. S. I owe to the kindness of Mr. Cándido Ortiz, of Santa Fé, N. M.

VII. Las Posadas. A dramatic composition, deal-

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<sup>1</sup> Hosca.



ing with episodes from the life of Christ. I have one manuscript.

VIII. *Primera Persecución de Jesus*. A dramatic composition, treating of the slaughter of the innocents and the flight of the Child Jesus into Egypt. I possess one very old manuscript.

IX. *Décimas, Inditas, Cuandos* (varied ballad like compositions, some of literary merit, others of no merit whatever). These are not yet definitely classified. There are about 50 of these in my possession.

X. *Nursery Rhymes*. Rhymed nonsense, etc.

Classified under these categories I have a large collection of such rhymes as:

“El piojo y la liendre se quieren casar,  
Pero no pueden porque no tienen pan.”

Entre melón y melamba  
Mataron una ternera;  
Melón se comió la carne,  
Melamba la cagalera.  
Señora Santa Ana,  
Señor San Joaquin,  
Arroya este niño,  
Se quiere dormir, etc. etc.

XI. *Cuentos* (folk-tales.) These are very abundant in New Mexico, both long and short. Among the very long ones I have versions of:

- (1) *Pedro de Urdimalas*.
- (2) *Mano Fashico* (a series of short anecdotes).
- (3) *La Zorra*.
- (4) *El Negrito poeta*.
- (5) *Cuentos locales históricos*.

XII. *Cantadas, Canciones* (Songs.) These are being gathered also by C. F. Lummis, the author of

"*The Land of Poco Tiempo.*" They are semi-learned in source. I understand Mr. Lummis will make a complete collection of them, accompanied by the music, so we await his work with the greatest interest.

XIII. Current New Mexican Spanish customs, superstitions and beliefs. Here we have another field that alone is worthy of study and research. In our region the most interesting fact, at once evident, is, that, customs, superstitions and beliefs vary greatly from one region to another. Here are included some 200 popular remedies.<sup>1</sup>

XIV. Proverbs (refranes or dichos.) I have collected about six hundred of these. Many are assonanced but rarely metrical:

1. Haz bien—y no acates á quien.
2. Pan ajeno—hace al hijo bueno.
3. Recaudo hace cocina—no Catalina.
4. Las viejas de noche son gatas—de día beatas.
5. El que da lo que ha menester—el diablo se ríe de él.
6. Onde hay cuecho—hay derecho.

XV. New Mexican Spanish Christian names and surnames. The former offer interesting material, for the study of phonetic change, as in:

Emiterio—Miterio, Eulogia—Ologia, Aurelio—Abrelío, etc, while the latter are of special interest to History and Etchhnology.

XVI. The English language in New Mexican Spanish Folk-lore. These materials include for the most part, short stories, anecdotes, plays on words, and the like. For example:

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<sup>1</sup> I have published part of these materials in the *Journal of American Folklore*, Dec., 1910.

Give me a match, Quiere comprar el macho.

You damn fool, y la frezadita azul.

XVII. Christian prayers (Spanish): and Latin words and phrases (parody of the responses at mass etc.), in New Mexican Spanish Folk-lore. Los muchachos traviesos (The mischievous boys), known a large number of such parodies, and the like, such as:

Padre nuestro que estas en los cielos, <sup>2</sup>

Tu cuidas las vacas y yo los becerros. etc., etc.

XVIII. Children's games (juegos infantiles), Some twenty of these, with words etc., and evidently traditional in character, are in my collections.

n/ XIX. La Coci~~a~~ popular. <sup>3</sup>

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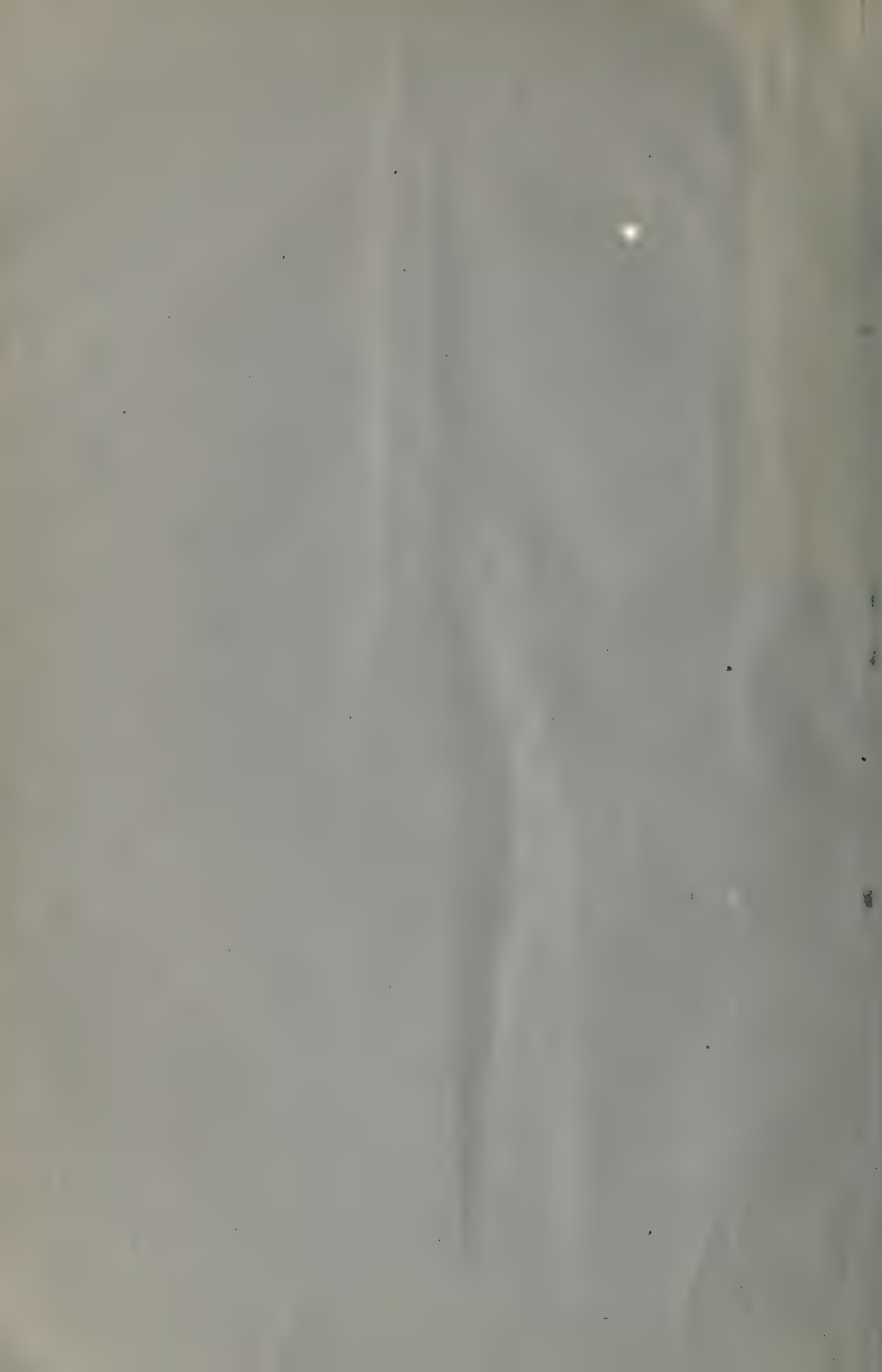
<sup>2</sup> A most excellent article, entitled; "El Latín en el Folk-lore Chileno," has just been published by R. E. Laval, in the Revista de Folk-lore Chileno, Vol, I, No. I 1910, Santiago de Chile.

<sup>3</sup> The materials for this study are being collected by my wife.

















LaS.Gr  
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